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PRESIDENT HEBER J. GRANT.

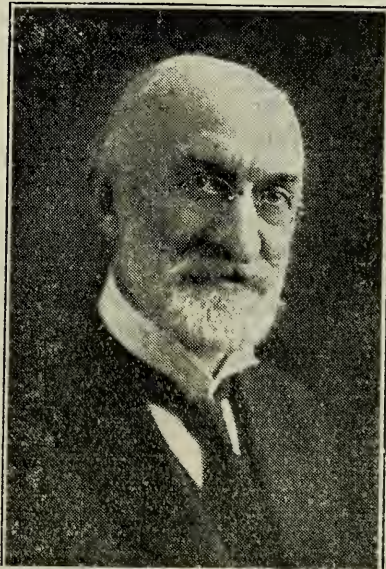
Every man, woman and child in the world should know this man, sustained by the Church of Jesus Christ of Latter-day Saints as a Living Prophet, Seer and Revelator and President of the Church.

Almost like Samuel of old, the life of Heber J. Grant has been devoted to the Lord. He was born in Salt Lake City, Utah, November 22nd, 1856 and on this November 22nd is 75 years of age.

On June 10th, 1875, when the first Y.M.M.-I.A. was organized he was selected as one of the counselors.

He became president of the Tooele Stake in October 1880.

Was ordained an Apostle, October 16, 1882, at 26 years of age.



HEBER J. GRANT.

He led the first company of missionaries of this Church into Japan, leaving Salt Lake, July 24, 1901.

From January, 1904 to December, 1906, he presided over the European mission, and in the discharge of his duties travelled extensively in the British Isles and also in most of the continental countries.

President Joseph F. Smith died on November 19th, 1918, and on November 23rd, Heber J. Grant was chosen by the Council of the

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Twelve Apostles to become president of the Church of Jesus Christ of Latter-day Saints.

The following beautiful treatise on the "GREATNESS IN MEN," by Bryant S. Hinckley will be interesting to the readers of "Cumorah Southern Cross" and voices the esteem in which President Grant is held by the members of the Church in South Africa.—D.

GREATNESS IN MEN.

President Heber J. Grant meets the human standards of leadership, and measures up to the divine office which he holds and honors. Seventy-five years ago this November he was born in a comfortable home on Main Street, when Salt Lake City was in its infancy, and for sixty years he has been a distinguished figure in this community. Had he been born in any other free land he would have risen to eminence because he has the inherent qualities that win confidence and secure recognition. His achievements are not accidental; they are not due to anything magical. No fortunate combination of circumstances has made Heber J. Grant; he has paid in honest coin the price of his success. His career is built upon a sound foundation. He deserves all that he has.

On the occasion of his seventieth anniversary his immediate colleagues each wrote a sentiment descriptive of the President, and this is a composite of that collection:

"A man full of faith in God, full of love for his fellow men, sympathetic, generous and charitable, direct, frank and truthful, courageous, sagacious, and persevering, punctual, practical and energetic, a splendid organizer, and above all, a real man."

This is a tribute from men who know him best, who have lived and labored with him longest. A fair analysis of his character would confirm what is said here, accent some of the qualities mentioned, and add others. Such virtues as loyalty, industry, and friendship could well be added and the words, generous, charitable, direct, frank, truthful, perse-

vering, practical, and energetic should be heavily underscored. All of these qualities are embedded in a deep spirituality which has given direction and effectiveness to the dynamic energy which is so characteristic of the man.

Denied many of the advantages of schooling himself, he has all his life been a most generous patron of education. His soul responds to the beautiful, he loves music, fosters art, gives of his bounty to the needy, is charitable to the poor, generous to his friends, loving and affectionate to his family.

His father, Jedediah M. Grant, first mayor of Salt Lake City and counselor in the First Presidency of the Church, himself an impassioned preacher of righteousness, died when the President was nine days old. His mother, Rachel Ivins Grant, left without visible means of support, met this hard situation with a resignation and courage which bespeaks a great soul. She was a woman of initiative and independence of character, possessing at the same time a poise, dignity, and sweetness of the rarest kind. Without complaint, she took up her burden, made an independent living for herself and her boy by such humble tasks as sewing and keeping boarders. Their surroundings were hard but wholesome. These hard surroundings seemed to give luster to the shining qualities of this boy's character. These were really great days for him. He had all that S. S. McClure said he hoped to bequeath to his children: "The advantages of poverty." He learned very early in life that if anything came to him it would be the result of his own effort. In that humble home his soul was touched with the expanding power of a radiant and conquering faith.

There filtered into his boyish heart the assurance that great things can be accomplished in the world if one only believes and goes steadfastly forward. That is the foundation on which great men operate.

Some philosopher said: "The young man who receives a windfall spends the remainder of his days watching the wind." Watching the wind was not his

occupation. At an early age he was "dreaming dreams and seeing visions" of what he would do in the future, of how he would compensate his mother for her sacrificial devotion to him, how he would restore the fortunes of his father's house. What infinite responsibilities were in those dim visions?

Before he had reached his teens his ambition was stirred, his spirit set on fire with a resolute determination to, not only provide amply for his mother, but to do things for himself which would make her proud. This conviction fixed in his youthful mind, forced him, while yet a boy, to seek a place in the affairs of men. Consequently, at an age when most boys are living in sheltered ease, this boy was doing a man's work, carrying a man's responsibilities, and thinking in terms of men. His rise in the world of affairs was swift and dramatic, but merited. His brilliant mind, the sterling qualities of his character, his great industry, his matchless continuity of effort soon impressed those who employed him, and the boy who, but yesterday blacked the boots of his mother's boarders, today stood on the threshold of a financial career that promised to eclipse any of his associates old or young. That which the world holds as its greatest prize seemed within his easy grasp. There was a dash and confidence and brilliancy about his adventures that challenged the admiration of men of great financial power in the world. It is only fair to assume that if he had continued to devote his time and great talents to the accumulation of wealth, he would not only have amassed a fortune, but would have found a place among the financial magnates of the world. Greater things were in store for him.

At the age of twenty-four he was called to be the president of the Tootle stake of Zion, the youngest man to be called to a position of this kind. This was a new field for him. He was without experience in public speaking and untrained in the administrative duties of this responsible office. However, he brought to this calling his characteristic

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RELIGION FOR THE ORDINARY MAN.

The Ordinary Man is Religious.

The church building may be empty, and the queue at the cinema door may be long, but the ordinary man, and that means nearly everybody, is nevertheless religious. He continues, though, in his weakness, not always with "all his heart, soul, strength and mind," to love the Lord his God, and his neighbor. He has not forgotten to practice "A pure religion and undefiled," for now as in the past he succours "the fatherless and widows in their affliction." His soul aspires though it may be dimly, to eternal truth; and he responds gratefully to sincere effort, if intelligent, to lead him to more complete religious development. He wants religion, but he wants it in language that he can understand and in a form for use in his daily life.

Religion for Man's Good.

This attitude of the ordinary man is natural, for our civilization, the product of science—a search of truth—has profited the ordinary man exceedingly, and religion is expected to do no less. Science has advanced human welfare and vastly enlarged man's spiritual comprehension. It is understandable and useful. The scourge sweeps over the land, and the bacteriologist stays its ravages; the infidel scoffs at prayer and the radio-physicist girdles the earth and fills space with the spoken word. Every onward step in science means human betterment. Kings of old knew no such comforts as are possessed by to-day's Everyman. The ancient prophets could not conceive of infinity as we who have looked through telescope and spectroscope into the vastness of space. Religion must do as much for man's good; so reasons the ordinary man—and he reasons properly.

Changed Views of Religion.

Here begin our modern religious demands. Religion, the search for highest

truth, centering in God, must serve man's needs and increase his comfort, both here and hereafter. It can not retreat before man-made systems of acknowledged, limited extent. The Lord declared that He had come that men might "have life" and "have it more abundantly." The ordinary man expects that the abundance so promised shall begin to-day, continue tomorrow, and be everlasting. To enjoy a full life here on earth as the gift of science, and in the hereafter in heaven as the gift of religion, would be a sorry interpretation of the Master's words.

A new religious common-sense has arisen. Law must be operative in the spiritual as in the material realm. Eternal life and joy are but the sum of joyful days that have been lived. A miserable earthlife followed by a glorious heavenly existence is neither a logical nor attractive program. The sulphurous hell of yesterday has been replaced by the more severe, but more rational doctrine that as a man sows, so shall he reap, in the here and the hereafter. We shall be judged by our works; and we build our road to heaven with our daily deeds. Since the purpose of life is abundance—that is happiness—life must be so ordered that every day promotes permanent happiness.

Religion in Daily Life.

All of which means that religion must not be remote from actual living. It must help solve the problems of daily life, of the body and mind as of the soul, material as well as spiritual. Hence, since the healthy body is the beginning of happiness, and the end of religious endeavour is constant happiness, all that pertains to bodily welfare must be given the religious imprint. Morality, temperance, cleanliness, proper food, clothing and shelter, daily tasks, and just government, should be affairs of true religion. There are life-problems in education, economics and sociology, intellectual, industrial and agricultural, urban and rural, national and inter-national, to which religion should give answers and direction. Honesty, industry, thrift and

co-operation, bases of prosperity, are most effective when used as principles of religion. All such help should be positive and constructive.

The church, the conservator of religion, has too often said "don't," when the ordinary man has needed to be taught what to do. The evils of intemperance have been shown in high lights, while the value of temperance has not been stressed. How tremendous would be the economic gain of the nations if the grogshops were closed and the money and energy saved were used to meet the urgent needs of the governments! The ordinary man expects his religion to help him in all such matters, else some other organization will become his most intimate companion. The stamp of religion upon the issues of the day would lead men into a new appreciation of the church. That would not drag holy things into the mire. Is not the earth holy, and all things upon it? Holiness is the substance of all righteous acts.

Authority in Religion.

Let us not misunderstand. The ordinary man is not a gross materialist. He knows that the spiritual is greater than the material; that an ounce of character is worth more than "a ton of cleverness;" that a moment's communion with God transcends all gifts of earth. And—he wants his religion to be fearless in its spiritual claims. Then he can follow.

Religion is more than ethics. To be honest because it is safe and profitable in a community of equally strong men; or to be virtuous to escape venereal disease; or to obey the law of the land to avoid the jail—is of the earth and not of heaven, of the day and not of eternity. Silver is but silver until stamped with the King's image; then it becomes the legal coin of the kingdom. Schools teach economic and social theory, but the church must try it by the divine law that provides endless joy and growth for righteous man. The test is simple enough: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Ethics is man-made, religion God-made; the

one of the earth, the other of living fire. The ordinary man hungers for the present living voice of authority; for teachers who like their Master, speak "as one having authority," for a Priesthood ordained of God and not of man.

Religious Comprehensibility.

Through all religious thinking by the ordinary man, runs the desire for comprehensibility. The net result of the experience of the last few centuries of science is the conviction that man may know the universe—that the dark and forbidding unknown may be explored and gradually be revealed to the human mind. The evil eye vanished with the coming of bacteriology; chemistry undid alchemy, and astronomy laid astrology low. Superstition fled with the coming of the law of cause and effect in the affairs of life. The mysterious is merely the unknown. Eternally shall we explore and know the infinite universe. Fear and darkness have vanished and light and comprehensibility have come with this day.

The truths of religion must likewise be within human understanding or the ordinary man will lose heart. The little that we know and teach must be comprehensible. Life's purpose must not be a deep secret, or life hereafter a matter of hope and conjecture. The eternal command "Repent and be baptized" must be more than an arbitrary command. There can be little loyalty to the Fatherhood of a God who is only a universal essence, a rarified philosophic conception. Jehovah of old at least could speak. Moreover, there must be the unyielding conviction that in religion as in science there will be a constant unfolding of new truth pertaining to the spiritual realities of man's sojourn on earth. The appeal to the mysterious does not satisfy in the clarifying age of science.

"One Came Running."

This is an age eager for new truth and its uses. Eyes and ears are open, every sense alert. Mankind is on its toes. In the clamour for attention, the voice of

religion is faint and weak. Who is to blame? That must be answered elsewhere.

This would be a happier world if in our eagerness we did as one of old.

"And when he was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?"

Above all desires in the heart of the ordinary man is the desire for eternal life. Religion can satisfy this deepest of all desires if it but clings to the Gospel of Jesus Christ.

The Desire Satisfied.

The Lord does not forget his children. When they stray away, he seeks to bring them back. When they forget sane and permanent happiness for fleeting, transient satisfactions, he offers them the way of return.

Even so, in this age, when religion has been changed from its original purity, away from the daily needs of the ordinary man, the Lord has caused the simple religion of Jesus Christ, with its fullness of authority, to be re-established. It has been organized through divine direction under the name of the Church of Jesus Christ of Latter-day Saints. Its century of existence has proved it to be a life-giving power to its members. It meets the religious requirements of the ordinary man.

Every person would do well to investigate its possibilities for human happiness.

JOHN A. WIDTSOE.

Centennial Series No. 3.

ARE YOU AN INFIDEL?

Luther Burbank's Answer: "Deny God! Why I have spent my life in trying to prove Him. Perhaps my concept of God may differ somewhat from the theological view, but I have been in partnership with a Guiding Power, a Grand Architect, if you will, who has used me as His tool in creating the New Nature, for which I am given credit. Since no church provides this inspiration, I found my Temple under the Canopy of Heaven."—The New Age, July 1926.

Mission Wide Book of Mormon Reading Competition.

Private Book of Mormon Reading Invigorates Saints. Friends of the Church deeply interested. Reading Circles are expanding into numerous homes. The Book of Mormon is being read.

Ah! The Book of Mormon is true. Do you know it? The only reason you do not is because you have not read it. Anyone who reads the Book of Mormon will turn the spotlight of enlightenment into their heart. Greater rejoicing will come to their soul than ever entered there before. No matter how many times it may be read, interest in it increases. Non-believer, disbeliever, agnostic, atheist, scholar, teacher, layman, clergyman, student, professor, scientist, and from the distinctive classes to the humblest are all levelled to a common knowledge that the book is a true and authentic record of the hand dealings of the Lord with a race of people who lived on the American Continent, of which the one time loathsome American Indian is a degenerated descendant.

Ah! again it is true. If you do not know so, read this amazing volume of history written and preserved by the leaders of a great nation. It is worth so much to you. The message itself can hardly be explained in words. It can be felt, however, and the warm feeling that creeps into one's soul as each of the 522 pages is read and turned, brings the best moment one is privileged to enjoy.

During the six months from September 21st, 1931 to March 31st, 1932, it is expected that hundreds of people will have read the Book of Mormon. Already reports indicate that much private reading is being done and some have completed the record. The numerous reading circles, the little groups of five and more, have already exceeded expectations.

The rules of the competition are simple. Each person reading the book through counts one unit. Each person reading with four others the assignments below counts one unit but each person may engage in several reading circles.

Much information as to names and reading circles is contained in the Mis-

sion News Notes and will not be given here.

Rhodesia.—From way up in Rhodesia Branch President Walter T. Jubber writes that Brothers Joseph A. Viljoen and John W. Viljoen have completed the Book of Mormon reading and that reading circles are progressing.

Cape. — Triumphantly proceeding. "The reading circles are lovely. I can see the prophecies in I Nephi about Columbus, the American Indians and the great and abominable Church already fulfilled," says Sister Maud Morton of Mowbray. "The reading circles are the most helpful things to me in all the six years I have belonged to the Church," says Sister Madeleine Harris. "These reading circles are very helpful and interesting," says Brother Gerrit Kesslaer.

Strand.—"Our reading circles are most enjoyable," says Brother Dick Jakins. Their reading circles are expanding into homes like their baptisms are accumulating at the Strand.

Kimberley, has many reading circles, and private reading of the Book of Mormon is increasing. "We have held reading circles at Brother Campbell's, Sister Smith's and Clark's," writes Elder Barker.

Bloemfontein.—"Still busy. Consistent and diligent work with our group reading is to make for a greater percent of those who have read the Book of Mormon from cover to cover, as we are not only reading the assignments in our group work but reading the whole book" is the text of President Spear's report.

Johannesburg.—"Going to take the tape. This is the scheme of Transvaal. The Elders simply cannot fill all requests to be in attendance at Book of Mormon reading circles and many people go right ahead without the help of the Elders," writes President K. Y. Stringham. Bro-

ther H. S. Hubert, Sister Mary E. Vice, and Sister Mary Kruger and several members of their families conduct joint reading circles. Brother Hubert says "We simply cannot get through these assignments as fast as some others because there are so many things we find of interest to discuss. I like them fine."

Waterfall. — Waterfall Branch will shine in the Book of Mormon Reading competition, as its Choir gave evidence of the thoroughness with which they do things in the Transvaal. An assurance from Branch President J. P. Brummer that this will be done is the same as it will be done.

"Durban, getting on. Surprising what is being accomplished here" indicates President L. W. Hurst. "Even the editors and reporters of the Natal Advertiser" are busy reading the Book of Mormon, not to mention our reading circles and those who are so busy in private reading."

"East London a beacon light. We are trying to find out why the Gadianton robbers' schemes and plans were not written on the Book of Mormon plates" says Elder B. C. Petersen.

Port Elizabeth.—"We are making rapid strides to get the Mission President's complimentary volumes of the standard works of the Church in our Branch and it looks like we are going to get them," states President J. H. Smith.

Robertson.—Elder Brummer says "I have never seen people so interested in anything as the Robertson people are in the Book of Mormon."

Everyone invited to read the Book of Mormon.

No one excluded so long as they live in Africa. A report should be made to the District President of each district, upon the completion of private or circle reading by all individuals. He in turn is to make accurate record of it and certify to the mission office, the name, date of completion of reading and address of the one participating.

The assignment for the reading circles is short, but very interesting and most anyone will enjoy getting four others about them and going through it as follows:

1. America's history foretold 2500 years ago.—1st Nephi, Chap. 13, page 22.

A—Columbus Verse 12
B—Fate of Indians Verse 14
C—The Puritans Verse 16
D—The Revolutionary War Verses 17-19
E—The Bible Verses 23-29

2. Why the Fall and the Atonement? Read 2nd Nephi 2: 14-27, page 54; 2nd Nephi 9: 6-16, page 67; Alma 42: 3-16, page 298.

3. No Kings to rule America. Read 2nd Nephi 10: 10-14, page 72.

4. The last days foretold by these Prophets, 2nd Nephi 26: 14-32, page 93. Compare 2nd Nephi 26: 15-17, page 93, with Isaiah 29: 3-4. Compare 2nd Nephi 27: 6-10, page 96, with Isaiah 29: 1-10. Compare 2nd Nephi 27: 15-35, page 96, with Isaiah 29: 11-24. Important, read 2nd Nephi, chapters 28 and 29, pages 98 and 100.

5. Will the Lord give us more than the Bible? Compare 2nd Nephi 29: 2-3, page 100, with Ezekiel 37: 16-17.

6. Read this miraculous conversion of Alma. Mosiah, Chap. 27, page 186.

7. Do we take up our bodies again? Read Alma 11: 40-45, page 223.

8. Where does the spirit go after death? Read Alma, Chap. 40, page 294.

9. Who were the builders of early civilisation discovered by modern scientists? Read Helaman 3: 7-10, page 364. Helaman 6: 9-12, page 373.

10. An instance of the goodness of God to His servants. Helaman 5: 20-52, page 370.

11. Read of the happenings on the American continent at Christ's crucifixion and His visits there. 3rd Nephi. Chaps. 8 to 11 inclusive, pages 415 to 423.

12. Christ told Jews of other sheep (John 10: 16). Who? Read 3rd Nephi 15: 13-24, page 429.

13. Institution of Sacrament and who should partake. 3rd Nephi 18: 1-14, page 434. Read entire chapter.

14. Important, read Chapter 21 of 3rd Nephi, page 442 (The New Jerusalem).

15. What should be the name of the Church? Read 3rd Nephi 27, page 449.

16. An interesting promise to three of the Nephite Prophets. 3rd Nephi, Chapter 28, page 452.

17. Are Christ and God one without form or was man made in the image of the Only Begotten? Ether 3: 3-16, page 483. Compare Genesis 1: 26-27.

18. Are unbaptised infants damned or even deprived of their eternal glory? Read Moroni, Chapter 8, page 515.

19. A Promise to Book of Mormon Readers. Moroni 10: 4, also read verses 27 to 34 inclusive, page 520.

20. Testimonies of the three witnesses and eight witnesses at the first of the Book of Mormon.

YOUNG MISSIONARIES ARRIVE.

The South African Mission has another unique thing to announce to the world, that is, the arrival from Utah of two boys, one seventeen years of age and one eighteen years of age, in this great land to do missionary work for the Mormon Church. Elder Marcus Francom Smith (17) and Elder Willard H. Godfrey (18) arrived here October 26th. They are splendid types of Mormon young manhood. Even young they may be, nevertheless, there is deeply seated in their youthful hearts a definite knowledge that God lives, that Jesus is the Christ and that Joseph Smith is a Prophet of the Lord.

As youths whose hearts were nearly broken when they left their loved ones, still they have come to this land to help make broken hearts and contrite spirits for the Master and assist where possible to do good unto the people of South Africa.

Through the pages of "Cumorah Southern Cross" the entire membership of the Mission, friends, elders and President and Sister Dalton extend to them, love and a hearty welcome and wish them all the joy and success to which they are entitled.—D.

JOSEPH F. MERRILL ORDAINED APOSTLE.

Elder Joseph F. Merrill has been called to fill the vacancy existing in the Council of Twelve since the death of Elder Orson F. Whitney.

Elder Merrill, who was born August 24th, 1868, comes well prepared to this exalted office in the Church of Jesus Christ of Latter-day Saints. He has been a loyal and active member and forceful defender of the restored Gospel of Jesus Christ, from his earliest years. He has filled many positions of responsibility in the Priesthood and auxiliary organizations of the Church, and has responded to every call with intelligence and assiduous industry. During the last few years he has served, with much distinction, as Commissioner of Education for the Church.

Brother Merrill was ordained in his youth to the office of a Teacher; later the offices of Elder, Seventy and High Priest were, successively, conferred upon him. At the last October conference, he was sustained and ordained an Apostle of the Lord Jesus Christ, and a member of the Council of Twelve Apostles.

Education and the training of youth have been the life-long concerns of Brother Merrill. He, himself, has enjoyed a most distinguished educational career. After completing his work in the public schools, he studied at the Universities of Utah, Michigan, Cornell, Chicago and Johns Hopkins. He graduated first from a teacher training course, then received the degrees of Bachelor of Science and Doctor Philosophy. A few years ago, in recognition of his high service to the State, the University of Utah conferred upon him the degree of Doctor of

Science. Dr. Merrill holds membership in many notable educational and scientific societies.

Dr. Merrill's educational labours have been largely in the service of the University of Utah. There he lectured on chemistry, physics and electrical engineering, at the head of a department, and was the organizer and principal, or dean, of the State School of Mines and Engineering. The preeminent position held by this school is largely due to Dr. Merrill's intelligent foresight and organizing ability.

While labouring in the presidency of the Granite Stake of Zion (for in the midst of scientific and administrative duties, he always found time for active participation in Church affairs), Brother Merrill, with his associates, was instrumental in securing the establishment of the first Church seminary, that is, a school of religion, under Church direction, to which young men and women studying in state-supported high schools, may go for supplementary religious training. The seminary movement has now grown to be one of the most important activities of the Church.

Those who know Brother Merrill love him for his integrity to the Gospel and his firm devotion to his settled convictions. He is a capable yet modest man, kind-hearted, a sincere Latter-day Saint, ready to be used by the Lord in the unfolding of the latter-day chapter of the eternal plan of salvation. The saints will be blessed by his call to the ministry.

The missionaries and members of the European Missions congratulate Brother Merrill upon his call, and wish him joy unbounded in the labours that lie before him.—By John A. Widtsoe.

BIBLES WIDELY CIRCULATED.

Not since Gutenberg printed the first Bible, in 1450, has the demand for Bibles been as great as now. This is true in face of the most universal and persistent campaign against Christianity that has been waged in many centuries.

(Continued bottom next column).

1931 CLOSES WITH SUCCESS.

The 30th day of November closes the year 1931 for the records of the South African Mission. It is with happiness that much achievement is noted. Nearly 100% more baptisms have been performed this year in the South African Mission than in any year heretofore. More people have paid tithing and fast offerings. More people have read the Book of Mormon. More people have attended meetings and Sunday Schools and from indications there have been more people hold family and individual prayers. In the recent tour of the Mission President, he noted that there was a greater spirit of peace, love and happiness among the members of the Church and that the feeling of the friends towards the Church is growing intensely. The Lord has gone before the work of the missionaries and members and prepared the way. It is indicative that the good work of those who have earnestly laboured in years past, coupled with the constant endeavours of the missionaries in the field and the loyal members and the help of the Lord, is bringing about a revelation in the minds of the people of South Africa and they are accepting the principles of the Gospel as truth, as they are. "Cumorah Southern Cross" has enlarged its circulation from 500 to 5,000 and the prospects are that in the coming year its circulation will be increased 100%.

May the members of the Church labour untiringly for the upbuilding of the work in the future and thereby help usher in the coming of the Master and peace on earth.—D.

The Bible has long been the best seller among printed books. The Gideon, an organization of travelling men, have long followed the custom of placing a Bible in every hotel room in America. Recently they have been unable to keep up with the demand, as new hotels are appearing almost faster than the Bibles can be supplied.

MISSION RELIEF SOCIETY CONVENTION, DECEMBER FIFTH.

On Saturday, December 5th, a Convention of one or more representatives from each Branch of the South African Mission Relief Societies will be held at "Cumorah" and to convene for one week. This Convention promises to make for more uniformity and better understanding of the Relief Society work and ultimately increase interest and activity, and to get a greater inter-mission acquaintance among the members and to enable them to do greater work in the cause of helping the poor and needy.

With every stitch, tie and knot—with every food sale, entertainment and bazaar—with each attendance to meetings, there comes to each member of the Relief Society a happiness that can only be created in such a work. This spirit will be increased by the Convention.

The Relief Society Sisters have provided their own transportation fund and are acting independently from any other organisation in bringing about this Convention, which is a praiseworthy effort. God bless any man or woman who will try to help others like the Relief Society Sisters do. God bless the Convention and its work.

SOCIAL STATISTIC OF MORMON CHURCH.

Birth rate: 29 per thousand.

Marriage rate: 14.5 per thousand.

Death rate: 7.8 per thousand.

Families owning their own homes; 70 per cent.

We have at the present time: Stakes of Zion, 104; Wards, 930; Independent branches, 75; Dependent branches, 27; Total wards and branches in the stakes of Zion, from Canada to Mexico, 1,032; Missions, 29; Mission branches, 800.

THE MATTER.

The World War cost the United States alone 126,000 lives and \$51,000,000,000. Of all the mobilized forces of all the countries combined, 57.6 per cent of the men were killed, wounded, became

prisoners of war or were reported missing. The total human sacrifice was 8,543,515 lives and 21,219,452 wounded. You can't burn up the world and have it.—Exchange.

THE INDIAN AND HIS BOOK.

An evangelist gave an Indian a New Testament and told him to read it and to become a Christian. The Indian came forward one night; the evangelist took his confession and said: "When do you want to be baptized?" "Right now," the Indian said. The preacher got a glassful of water and came to the Indian, who said: "What are you going to do with that water?" "I am going to baptize you." "But," he said, "we can't both go down into that glass." The evangelist said: "We don't have to go down into it." "Then," said the Indian, "you have given me the wrong Book. The Book you have given me says they both went down into the water. Christ came up out of the water. Me no accept your baptism, but want to do like Christ—be baptized in the water."—John T. Brown.

HERBER J. GRANT.

(Continued from page 241).

zeal and energy. Two years later he was called to the apostleship.

Yes, he had wordly ambitions, he had dreams unfulfilled, aspirations unrealized. He laid down his worldly ambitions, accepted the service of his Church, and gave to it his wholehearted devotion. a devotion unsurpassed, and today he is a distinguished member of that small but noble company of men whom the people of this Church honor as prophets and leaders. That decision was vital. Great causes make great men. No man ever gave his sincere, wholehearted allegiance to "Mormonism" who did not grow as a result of it. President Grant's life is a confirmation of this.

Notwithstanding the exalted office which he holds, his native simplicity makes him easily approachable and delightfully companionable. At the same

time he has an unstudied dignity that would attract attention in any society. All this is enhanced by a keen sense of humor—enjoying a good story and always able to tell one.

If you were to interrogate his most intimate friends as to his outstanding characteristic, they would reply without hesitation, "His generosity and kindness." If asked for specific cases, they would as quickly reply, "too numerous to mention." If opportunity to testify were given to all who have been the recipients of his generosity, what a company of people from all walks of life would rise to bless his name!

He is indeed a "cheerful giver." His generosity is princely. Where most men fall down he rises brilliantly. He cares less for money than any man that is interested in making it that we know. One of his intimate and life long friends, has this to say: "His name was never lacking in any good cause, whether it was saving a financial institution to preserve the good name of his friends, starting a Liberty Loan drive, or keeping a poor widow's roof over her head. (A chapter could be written on this subject). The signature of Heber J. Grant, like the name of Abu Ben Adam, 'led all the rest'."

There is no discoverable motive in all his giving; he gives because he loves to, —it seems to be just the impulse of a great and generous heart. He is supreme in his generosity, a shining example of unselfishness. There is always something beautiful about a pure desire to give. The Apostle Paul says, "For God loveth a cheerful giver."

Heber J. Grant must stand high in the affections of his Maker. Notwithstanding his many and munificent gifts, the

most serviceable gift he has given to his family, his friends, his people, is his self-governed, self-disciplined will, his inwardly triumphant and victorious personality. In the final analysis, that is the most serviceable gift that any man can give to the world. "Real glory springs from the silent conquest of ourselves."

Mild and gentle at home, he is fearless in his fight for the right. He never surrenders; no matter how deeply engulfed, he never remains submerged, he does not give up. Failure in any moral issue only whets his determination. When his financial moorings were swept from under him, when his health was shattered, when failure and disaster faced him on all sides, he did not capitulate; his indomitable spirit bid defiance to all these foes and with colossal courage he vanquished them. He preserved his honor, restored his standing, and at seventy-five is a better physical risk than at thirty-five. Today he carries confidently, gracefully and reverently the greatest responsibility he has ever borne.

You cannot keep a good man down when he has the valor and fighting spirit of the President. Buried beneath difficulties from which most men could never rise, he comes forth to new conquests, to new victories.

All glory to his grit! He never quits, never furls his battle flag.

His life is an inspiration to every boy. He dreamed dreams and translated them into glorious realities. Most of us dream but we lack that intangible, indefinable, dynamic something to make our deeds larger and brighter than our dreams.

The story of some of his achievements as a boy can never die, they will endure forever as noble traditions among this

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people. They deserve a place in the school books of the land where boys may forever learn by example the vital lessons of patience and persistence, without which nothing worthwhile can be accomplished in this world. Where is there a better example of these virtues? Whether it was playing marbles, playing ball, writing copies, building sugar factories, no matter what or how difficult, he achieved his end.

He necessarily does much public speaking. No one ever sleeps while he speaks. His clear, penetrating voice carries to the remotest corners of the great tabernacle. He has a direct, vigorous, and interesting style with a wealth of apt illustrations. There is nothing laborious or ponderous about it. Fearless and unsparing in his denunciation of evil and evil doers, he is quick to heal any wounds that may have been unjustly inflicted. This passage which he often quotes is descriptive of the President: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy."

Valiant in his testimony, no one who listens to him ever questions his sincerity—always aggressive for the truth, always militant for righteousness. In his inspired moods he has a thrilling, passionate earnestness about his preaching that springs from the deepest convictions. The Gospel of the Master has always been his inspiration and his guide. It is a practical reality with him, reaching into the details of his daily life. "Mormonism" as revealed in his life is not a doctrine in cold storage, it is not some abstract thing, it means action, not diction, a way of life, not just a glorious theory. He never preaches any doctrine that he does not first practice.

The depth and tenderness of heart is best revealed in his attitude toward his mother and his family. His affection for his mother was beautiful. In this he has given an example of filial devotion which will shine forever as a proof of his nobility. His mother was worthy of the

love he so tenderly bestowed upon her. If a boy ever had reason to be proud of a widowed mother, he had, and he was. Nor is his devotion to his family less beautiful.

His present wife, Augusta Winters Grant, possesses much the same unruffled serenity as the President's mother possessed. She won the enduring affection of his motherless children, to whom she has always given the same loving consideration that she has bestowed upon her own daughter.

Her temperament and training have enabled her almost perfectly to complement his life. Without apparent effort she has in every way sustained the dignity of his great office as President of the Church.

He has no surviving sons, but nine brilliant and accomplished daughters, one deceased, who reflect in their lives their father for doing major things. They are all married and their husbands are able and exemplary men. These women understand the fine art of home-making, their homes are the centers of culture and refinement from which radiate those intangible influences which make the world secure and beautiful.

A deep and flawless faith has not only inspired him to great endeavor but sustained him in every vicissitude of life. When his head was bowed with sorrow over the loss of his only boys, when his heart strings were rung with anguish over the death of his beloved companions, no murmur escaped his lips—he is indeed a man of faith.

There is an impregnable honesty, an intrinsic love of truth and justice about President Grant that makes sham and pretense impossible. No spectrum analysis of his character could reveal a trace of deception. He is sound to the centre. His life is an open book, a record of service to others.

Noble in appearance, dignified in manner, clear in his thinking, courageous in his convictions, kind and sympathetic toward the unfortunate, magnificent in his generosity, supreme in his continuity, gentle towards all women and little children, he is indeed a real man.

MISSION NEWS

CAPE DISTRICT.

"Cumorah," Main and Grove Rds. Mobwray, C.P.: Elder C. E. Randall, Dist. President.

A very clever four act entertainment in the form of a concert was held by the Mowbray Branch M.I.A. on Oct. 21 and 22, 1931. "The hand is quicker than the Eye" was proved by Professor Vernon who astounded all present by his sleight of hand performances and magical stunts. The three short one act plays were of high calibre and entertaining all being upheld by a worthy cast including the following: The misses Angel and Iris Fourie; Miss Daphne Morby; Sister Madeline Harris; Sister Agnes Wilson and Sister Maud Morton. Brother Alvin Park; Brother Walter Park; Brother John Wilson and Elder Randall. The dance by Miss Morby was artistic and beautifully executed. The musical numbers by Brother Rueben H. M. Dix-Peek and Elder Dalton, accompanied by Miss Connley and Elder Knight, were well received by all.

Cape District welcomes Elders Marcus F. Smith and Willard H. Godfrey who arrived in South Africa Oct. 26, 1931.

The annual Relief Society Bazaar held by the Mowbray Branch Relief Society on Nov. 7, 1931, showed that the Sisters in this District had been working and putting forth much effort in the making and arranging for the success of this worthy cause.

The small, but rapidly expanding Robertson Branch welcomed in nine new members during the past month. Jan. D. Kuun, Maria Magdalena V. Kuun, Jan. D. Kuun, Jr., Susanna Catharina Kuun, Willemina Elizabeth Kuun, Gabriel J. Kuun, Rosa Hermina Crows Jr., Johannes Jacobus Crows were baptized by Elder William H. Brummer on October 25, 1931 and confirmed the following day by Elder Brummer. Also on Oct. 31, 1931 at Robertson Magdalena

Maria Dorothea Stolk (Herbst) Swane-poel was baptized and confirmed by Elder Brummer.

The following children have also been blessed by Elder Brummer at Robertson on October 24, 1931:

Susanna Magdalena Maria Crows, Rosa Hermina Crows; and Johannes Christan Kuun.

An interesting lantern lecture was held at the home of Mr. and Mrs. Rankin of Regent Street, Woodstock on November 13, 1931.

The Book of Mormon Reading Circles are being enthusiastically accepted by all members. These Circles are being held in the following houses:

"Cumorah"; Mrs. Groenwald; Brother and Sister Swart; Mr. and Sister Vigus; Brother and Sister Kehl; Sister Morton; Mrs. and Mr. Brebner; Brother and Sister Kesselar; Elder Thomas Wilson; Brother and Sister Cherrit; Brother and Sister Jakins of Strand, and others.

While District President Randall was visiting Eerste River and the Strand on Nov. 15, 1931 he baptized Eric James Jakins; Susan Elizabeth Kallis Jakins, and Douglas Victor Phillips. The first and last were confirmed by District Pres. Randall, while the other was confirmed by Brother Walter Park.

Cynthia Clarissa Jakins was blessed Nov. 16, 1931 by District President C. E. Randall.

KIMBERLEY DISTRICT.

No. 7, Short Street, Kimberley: Elder Clarence S. Barker, Dist. President

Thoroughly interesting sessions of District Conference were held October 18-19, during the short visit of President Dalton, who arrived on the 17th. First a musical evening and social, Saturday evening at the Clark Home, Kenilworth, made an enjoyable branch function, and in addition celebrated Brother Clark's birthday. Sunday School Conference the next day at Kenilworth and Beaconsfield were featured by the presenting of two Old Testament playlets, "Job the

Patient," and "Daniel and the Lions' Den," both of which were well received and gave many of the Sunday School workers opportunity to take the role of one of the Bible characters. The general session was held in the Grotique Home, where a full house gathered to hear President Dalton's well chosen message, likewise to enjoy the musical numbers and addresses by Elders Barker and Sutherland. A general auxiliary meeting was held Monday evening in Sister Grotique's Home, during which the Relief Society, Sunday School and genealogical work were reported upon and reviewed, with plans for the future formulated.

To make possible the sending of a delegate to the Relief Society Convention, food and cold drink sales in connection with Relief Society meetings are being held, while other devices to lure the lowly six pence and shilling out of their hiding places in these times of hibernating depression are being plied. Elder Sutherland has offered the proceeds of all engraving work he obtains, for this Transportation Fund, so things are moving.

Sister Aletta H. Campbell and daughter, Joyce, and sons, Quintin and "Hughie," left for Springs, Johannesburg, November 4, to rejoin Brother Campbell, who is working at his trade of carpenter on the Rand. They will be missed in the Kimberley Branch, where they were early members.

Four Book of Mormon Reading Circles have been held thus far, with more to be started as these complete the assignment. Thus far the classes have been at Campbell's, Sister Smith's at the new township, Clark's and "Les" and "Tillic" Lee's.

PORT ELIZABETH.

**No. 17, Clyde Street, Port Elizabeth:
Elder John H. Smith, Dist. President.**

A branch picnic held at New Brighton Beach, October 5, was much enjoyed.

The M.I.A. opened the year's work with a delightful social in the Mechanic's Hall. A splendid program, with great

interest for both members and investigators has begun. The Relief Society has also resumed its activities with Elder J. H. Smith acting as President and Sister Vera Smith, Secretary. Port Elizabeth will have a representative at the Relief Society Conference.

Zion is growing! There have been two births in the district this month. Dr. Stork left a baby girl at the home of Brother and Mrs. C. A. Smith, Jr., and on October 25, Sister Violet Kozakiewicz gave birth to a fine baby boy. Both mothers and children are well.

During the month two enjoyable evenings have been spent in gospel conversation with students of the Bible at the home of Sister Russel. Sister Russel is always looking for opportunities to present the Gospel Message. The lantern pictures were shown one evening at the home of Mrs. E. S. Every.

The regular monthly trip was made to Uitenhage, during which a cottage meeting was held at the home of Brother Smith. The Elders also visited Mrs. Gouws, the mother of Sister Vigus of Capetown, who was in the hospital.

EAST LONDON.

**No. 66, St. George's Road, East London:
Elder R. J. Evans, Dist. President.**

On September 27, a special program and meeting was held in the home of Brother and Sister J. M. Toughy in Commemoration of the visit of the Angel Moroni to the Prophet Joseph Smith and his announcement of the coming and Mission of the Prophet Elijah to restore the keys of salvation for the dead.

On account of ill health, Mrs. Gotze, an investigator, has had to go up country for a holiday.

On October 16, the two Misses Weed of Capetown, stopped off at East London for a short time on their way back to Capetown, following a brief holiday at Durban. Extremely rough weather made their trip by boat unpleasant.

A two-day trip by motor bike to King William's Town was made by the Elders. October 19-20. They tracted the small

settlements along the way and report good success in that work. At King William's Town a Cottage Meeting was held in the home of Brother and Sister Behm, who had a number of their friends present.

Cottage Meetings in the home of Brother and Sister E. L. Futter at Orange Grove are being well attended.

Saints and friends in East London are enthusiastic about the Book of Mormon Reading Competition, and besides the private reading which is progressing well, a number of reading circles are being organized.

NATAL DISTRICT.

No. 17, Ailsa Avenue, Durban: Elder L. Winslow Hurst, Dist. President.

The Durban Branch Relief Society has been very active of late. They sponsored a picnic held in Balmy Albert Park, October 5, while two very successful dances and socials have been given, the one in the home of Sister Canning and the other at Brother and Sister Mayes. A large crowd attended both and enjoyed themselves very much.

Elder Thomas Y. Wilson paid a week's visit to the district during the past month, renewing old acquaintances and making many new friends.

On October 20 a crowd of forty gathered at the home of Brother and Sister Mayes. The reason was, Elder Hurst had turned 26. He received a rousing welcome to his 27th year by getting a good "hiding" from all present, while other birthday gifts were numerous. Novel games, the virginia reel and ice cream and cake proved further treats.

Friday, October 24, Elders Hurst, Wilson and Mac Arthur boarded the train for Dreycott, Natal. On the way they stopped off at Pietermaritzburg and visited with Sister Casson and family. They arrived at Dreycott, Saturday, amid rain and wind that nearly froze them. Sunday morning Elder Wilson baptized Sister Anna Aletta Boshoff, Brother Arthur Thomas Doyle and Brother Alestair Arthur Kukard. Later the

new members were confirmed by Elders Wilson, Hurst and Mac Arthur, respectively. While at Dreycott the Elders enjoyed the hospitality of Brother and Sister Percy Doyle and family. Elder Mac Arthur also had the privilege of milking some of the neighbor's cows. It made him feel right at home. The Elders left for their fields of labor in Durban and Johannesburg, October 26

TRANSVAAL DISTRICT.

No. 395, Commissioner Street, Johannesburg: Elder K. Y. Stringham, Dist. President.

The best District Conference of the year was held at "Ramah," October 25. President Dalton was the main speaker; District President C. B. Spear, of Bloemfontein, also attended. Many valuable thoughts and instructions were given. The large crowd present was greatly indebted to the Waterval Branch for their efficient choir which furnished the music throughout all the Sunday sessions. Sunday School Conference had a record attendance of 99. Representatives of five Sunday Schools participated in the program, crammed full of interest and accomplishment. A baptismal service followed at which Johannes P. Brummer, Jr., Gertruida Viljoen and Essias E. van Rooyen were baptized by District President Stringham. They were confirmed by Brother J. P. Brummer, Sr., Elder Herman J. Smith and President Dalton, respectively. The afternoon session of conference was devoted to genealogical work, while a meeting of all the priesthood was held at 5 p.m.

On August 9, Cecil William P. Cook was baptized by Elder H. J. Smith and confirmed by Elder T. Y. Wilson. Sister Alice May Fairall Cook was baptized by Elder H. H. Smith and confirmed by Elder H. J. Smith. Sister Joyce Meryle Cook was baptized by Elder H. H. Smith and confirmed by Elder A. Kay Berry. Sister Norah Gertrude Fairall was baptized by Elder Berry and confirmed by Elder H. H. Smith. On August 10, Brother Victor Alfred Freer was bapt-

ized by Elder Berry and confirmed by Elder K. Y. Stringham. On August 30, Brother Hendrick Johannes Rudolph Louw was baptized by Elder H. J. Smith and confirmed by Elder L. G. Muir. August 3, Rhoda Rosetta Freer was baptized by Elder Berry and confirmed by Elder T. Y. Wilson. Gladys Irene Freer and Sybil Doreen Freer were baptized and confirmed by Elder Berry. All these good members are welcomed.

Elder Wilson made a trip to Durban during the month and on his return journey, baptized three of his East London district friends, at Dreyeott, Natal.

District President Stringham and Elder H. J. Smith conducted the First Book of Mormon Reading Circle in the district in the home of Brother and Sister F. J. Spear, Premier Mine October 12.

The infant son of Brother and Sister Louis A. Slabbert was blessed by Elder Stringham, October 14.

The small son of Brother and Sister C. H. Louw, who was badly scalded, is recovering rapidly.

Members and friends of Pretoria enjoyed a hurried visit of President Dalton and Elder Stringham, October 27. Brother William Kesselaar, who is at present in the Park View Nursing Home, Pretoria, is recovering from his operation.

After a visit to the Kimberley district, Sister Phyllis Orton is back in Johannesburg.

The Pretoria Elders have moved from "Katoomba" to 224 Struben Street.

Elders H. J. Smith and Eldon Harris made a trip to Krugersdorp, October 28, stopping over night in the farm home of Brother and Sister Cornelius.

Transvaal district will send representative from Johannesburg and Waterval to the Relief Society Conference.

The two oldest members of the district recently celebrated their birthdays. Brother George Cable his 84th year and Sister Maennel her 80th.

The lantern slide lecture has been shown in the following homes: Sister Parnells at Nerwood, Mrs. Polloeks of Belgravia, and F. J. Visser.

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